

# REFLECTIONS

O N

## Courtship and Marriage:

I N

Two LETTERS to a FRIEND.

Wherein a practical PLAN is laid down for

OBSERVING and SECURING

*CONJUGAL FELICITY.*

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TO WHICH IS ADDED,

A LETTER to a very young LADY on her Marriage.

By Dr. S W I F T.

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TOGETHER WITH

Two ESSAYS on JEALOUSY.

By Mr. ADDISON.

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L O N D O N:

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## ADVERTISEMENT.

*Gentlemen and Ladies,*

**I**T is judged proper to acquaint you, that the ensuing sheets were conveyed to the press through a channel, whose original source is concealed from our knowledge. You will find the author did not intend it for public view; for indeed there are such evident marks of a dishabille, and such a careless negligence of dress; that though it may be allowed to pay a morning-visit to an intimate friend, is was not dressed by the writer to entertain company, but stole by a private way, unshaved and unshifted, to the closet of his friend. Whether by the death of its author, or his friend, or by what other fortuitous turns, it at length arrived to the press, and now presents itself to the public observation, we cannot inform you. But that the author is ignorant of its publication, as we are ignorant of him or her, and that no dishonourable breach of confidence has been made, there are many concurring circumstances to persuade us of.

Let it therefore be considered (though the press now gives it a public relation) as really a private entertainment in its design, originally given be-

hind the curtain of a very intimate friendship; but death, or some other incidents, have drawn up that curtain, and exhibited to public light this private scene of friendly intercourse; where the mind gives a vent to its feelings, without any studious elaborate preparation; where the sentiments flow like a natural cascade, rudely beautiful, though not regularly charming, with more native impetuosity than methodical harmony.

It is nevertheless apprehended, though these *Reflections* were designed only for private entertainment and use, the publication of them may yield pleasure and utility to the younger part of each sex; and may perhaps tend to discountenance the false, unnatural, and insolent ridicule, that frequently endeavours to bespatter and affront the conjugal tie; which is, and has ever been, the sacred cement of all societies; and which has had the approval and veneration of the best and wisest minds in all ages. The common-place witticisms against this amiable and desirable union, are indeed such low wretched stuff, as to be with indignation excluded from all polite conversations.

The author of the following *Reflections* endeavours to lay a practicable plan, by the execution of which the matrimonial state may produce such a crop of felicity, as to make it highly worthy the pursuit of every reasonable and virtuous mind. Had he wrote for public view, he would probably have appeared in a more full and regular dress; —but

—but that has already been apologized for. We shall only therefore declare our opinion, that his plan carries reason and conviction with it; and might perhaps more fully have done so had he considered his subject by way of contrast, as forcibly as he has in the abstract: For whoever has observed the declining days of old bachelors in general, may see their unconnected, unrelative state in society, tottering to their graves in a gloomy solitude, or at best only attended by a few artful rapacious vultures, who impatiently wait for their prey. No tender affectionate companion, of similar mind and manners, whose constant sunshine of love warmed the spring and summer of his days, and now, with an unalterable friendship and fellow-feeling, accompanies him arm in arm through the dreary wilds of his winter, with the guard of a son or sons, whose filial piety and manly vigour is ever ready to protect him from the insolence of others, or to defend him from those calamities to which our feeble age exposes us; surrounded with a prattling offspring, fondly caressing their hoary grandfire, and blooming a prospect of future honour and virtue. What exquisite sensations this patriarchal breast must feel! what heavenly raptures his soul must glow with! *Matrimony* may, upon our author's plan, acquaint us with them.—But these divine supports are as little to be expected by an *old bachelor*, as in our power to describe.

Our author's reflections may furthermore convince the fair sex, that though fortune may buy

them a mercenary tyrant; though beauty may provoke their ruin, or attract some fop or coxcomb; yet good sense, and real merit only, will touch the heart of, and maintain their influence over men of true worth and knowledge: That the charms of judgment, discretion, and good temper, are the only lasting foundations upon which matrimonial felicity can be built: That the cultivation of their minds is absolutely necessary to the production of their happiness: That love will soon starve without friendship: And, finally, That as the standard of human felicity in general is the *practice of wisdom and virtue*, so also of the conjugal union in particular.

REFLEC.

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# REFLECTIONS

O N

## Courtship and Marriage.

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### L E T T E R I.

**Y**OU tell me, the dispute which was carried on in our company the other day, has rather made you a sceptic to both, than a convert to either side of the question; and you desire my deliberate sentiments on the subject of that afternoon's argument.

You have an unquestionable right to ask me: I wish my answer may prove satisfactory.

Marriage, you know, was the topic of our conversation, and the subject of our dispute. We were all batchelors; and each declared that he had no schemes of that kind on his hands, and was therefore so far unbiaffed.

You may remember many sprightly things were said against that scene of life; some very plausible ones.

It

It was alledged, on the one hand, That the education of women, in general, must naturally give them a strong bias to dissembling and affectation: the turn of thinking which for the most part they early imbibe; the too much attention and artifice they are taught to bestow on their persons; the trifling, and often ill judged accomplishments, by which their ambition is excited, and in which, for the most part, they so studiously endeavoured to excel.

By this method of management they are polished to a superficial lustre, dazzle our sights, and work up our passions. But, for that end, the substantial culture of their minds is grossly neglected; true good sense, and sound judgment, the inestimable perfections of a generous, an open, and noble mind, are but little considered in their educations.

Hereby are they quite unfitted for the delicate pleasures of a rational esteem, and the god-like joys of a manly friendship.

Not having, therefore, the requisite fund of substantial worth to raise the thought, and touch the heart; to be an agreeable companion, and a steady friend; and only striking the springs of passion and appetite; when these are deadened, as they naturally will be by possession, the joys of wedlock grow dull and insipid, sicken, and die away; leaving us in their room a vain and capricious, an empty and insignificant companion, with perhaps a helpless infant or two to increase our care and vexation.

Is there, was it asked, any thing so engaging, so eligible, in this social scheme of life, as to induce a man of sense and judgment to embrace it; to quit for it, the free, the easy, and independent pleasures of a single life; where, cool and unmolested, he exalts and improves his understanding in the treasures of ancient and modern learning; unshackled from the cares of a family; unclogged by that perplexing chain, a petulant, or a weak, or a fantastic wife, relaxes himself with the agreeable conversation of polite, cheerful, and witty companions?

Is there, was it added, any comparison between the two scenes of life?

It was observed by the advocates on this side of the question, that a debauched, dissolute life, was not pleaded for; but that there was a justifiable means betwixt both extremes, more choiceworthy than either, and which a man of prudence and discretion might hit upon.

And here, you may remember, a gentleman in company spoke to the following purpose

“ The description which has been given of  
“ the education of our modern young ladies,  
“ and its malignant influence, is, I must confess,  
“ but too just, and too general. And though  
“ many, in pictures of this kind, often discover  
“ too much coarseness in their paint; I think  
“ this has been touched as becomes the hand of  
“ a gentleman, and one that desires to reason,  
“ not inveigh.

“ The

“ The inferences which throw themselves  
“ on us by the question asked, have great plausi-  
“ bility; and, generally considered, carry with  
“ them a weight, near, and almost equal, to  
“ conviction.

“ But, gentlemen, I would beg leave to ob-  
“ serve, that though the common education, of  
“ young ladies is chiefly extended no farther  
“ than to superficial and exterior accomplishments;  
“ and that their behaviour is rather owing to a  
“ sort of mechanical influence, than to senti-  
“ ments from reason and judgment; that read-  
“ ing and reflection are too much neglected by  
“ them, or ill regulated; that their taste of real  
“ worth and merit in men and things is thereby  
“ rendered very defective, and often shows it-  
“ self to be mighty ridiculous; that their passi-  
“ ons are rather kept under restraint by the  
“ common rules of decorum, than by any rati-  
“ onal conviction of a real beautiful and deformed  
“ in characters, independent on who sees,  
“ or who knows; that they aim more to catch  
“ the eyes, than penetrate the heart, to blow  
“ up the passions, than to secure the under-  
“ standings of their admirers; that esteem and  
“ friendship are more remote from their at-  
“ tention, than frothy compliments and foppish  
“ rant:

“ Notwithstanding all this, I conceive, gen-  
“ tlemen, where the dispositions of a young  
“ lady are not of a bad turn by nature; what-  
“ ever little weeds may be sprung or spring-  
ing

“ing up from the unhappy influence of her  
“education, are to be cleared; her mind and  
“temper are still capable of such cultivation,  
“by a skilful address, as to render her very  
“worthy esteem and friendship, to a man of  
“sense, worthy his choice as a companion for  
“life.

“I am persuaded no one in this company  
“will assert, women are by nature constituted  
“incapable of friendship, or any social charms  
“which our sex possesses. Every person here  
“is better versed in history and human na-  
“ture.

“What then should obstruct their shining in  
“so exalted a light?—Why education, the tri-  
“fling and narrow extent of thinking which  
“that accustoms them to, &c, &c.

“But in young minds, for of such only I  
“speak, where there are commonly docile and  
“pliable dispositions, is it an insuperable task  
“to raise in them an ambition for good sense,  
“and a judicious taste? There are many pas-  
“sions to work upon, which a nice and gentle  
“hand may manage to his purpose. There are  
“the seeds of reflection; and though they lie  
“under rubbish, it is to be cleared away. They  
“may be sown in good ground; and, by mind-  
“ing times and seasons, and dealing tenderly  
“with them, they will bring forth a crop of  
“happy and useful reflections.

“But suffer me, gentlemen, to go yet farther.  
“Allowing what we have said on the education  
“of

“ of young ladies to be all true, do not our sex too  
 “ often compleat what that has begun? Do we  
 “ not, in general, flatter them with a heap of  
 “ bombast stuff, and then laugh at them for seem-  
 “ ing pleased with it? Do we not blow up  
 “ their vanity and conceit, with notions of that  
 “ merit to which they have no just title? and  
 “ gloss over their silly airs and follies with false  
 “ applause, and epithets of approbation? Do  
 “ not we generally converse with them in a lan-  
 “ guage of rhodomontade and nonsense?

“ How then is it possible for them to improve,  
 “ how to discern real from false excellence, who  
 “ seldom hear a word of sense, and less of truth?  
 “ It is this sort of treatment young ladies meet  
 “ with in common life; and too much of this kind  
 “ we carry with us when we make our matrimo-  
 “ nial addresses; to which, and our subsequent  
 “ imprudences after marriage, I cannot but ascribe  
 “ the many just satires that are thrown out against  
 “ it.

“ But would we”—Here the discourse was  
 interrupted by a circumstance which I doubt not  
 you well remember.

Had the gentleman proceeded, your opinion  
 might possibly have been determined, and prevent-  
 ed me an attempt, for which I fear I am not suf-  
 ficiently qualified.—However, I will not add to  
 the trouble of your perusal any further apologies,  
 which are in general the effects more of vanity  
 than modesty.

I am

I am then of that gentleman's opinion, whose discourse was broke in upon:

That unhappy matches are often occasioned by mere mercenary views in one or both of the parties, or by the headstrong motives of ill conducted passion.

That by a prudent and judicious proceeding, in our addresses to a young lady of a good natural temper, a probable foundation may be laid for making her an agreeable companion, a steady friend, and a good wife.

And that after marriage, by continuing in the road of prudence and judgment, we may erect a superstructure of as much real felicity, and as refined an enjoyment of life, to its latest period, as any other schemes can justly lay claim to.

I shall give you my deliberate thoughts on these four particulars; the first, the second, and third, will be the subject of this, the fourth that of another letter; and, to be the less confused, I shall put them under a sort of method.

## S E C T. I.

*Many unhappy matches are occasioned by mercenary views in one or both of the parties.*

**T**HAT luxury, and an expensive manner of life, is not less the attention than the ambition of most people in their several classes; and that such a turn of mind must naturally and necessarily carry with it a violent and insatiable thirst for riches; to any person of observation and reflection, is as obvious on the one hand, as it is consequential on the other.

It is as certain, that a passion so prevalent, will, of course, weigh down and stifle every noble, generous, and disinterested sentiment.

We see but too often, like a destructive torrent, it hurries away all the principles of humanity, friendship, and honour.

In short,—whenever luxury, and an ambition for show and grandeur, becomes our ruling passion; the love of money, as being the necessary means for attaining the other, will be proportionably strong: And whatever be our ruling passion, it will swallow up all the rest, and be the governing principle of our action.

A great

A great philosopher, and a poet, that has I think,  
no equal in our language, tells us,

The ruling passion, be it what it will,  
The ruling passion conquers reason still.\*.

Every man of observation and thought does, I  
believe, find that exterior show, and the possession  
of wealth, is become the common standard of  
merit; that a slavish obsequiousness is paid to  
it, at the expence of all that is truly great and  
manly.

The same little, sneaking, and selfish spi-  
rit, is crept into our matrimonial pursuits; and  
not, I think, less with the fair than our own  
sex.

What abominable prostitutions of persons and  
minds are daily to be seen in many of our mar-  
riages! How little a share has real friendship  
and esteem in most of them! How many play  
the harlot for a good settlement, under the legal  
title of a wife! and how many ~~are~~ to  
repair a broken fortune, or to gain one live.

Are these muckworms to expect any social hap-  
piness with each other! shall their wretched ex-  
perience be quoted as instances to prove matri-  
mony unworthy our choice!

B 2

As

\* Pope's Epist. to Lord Bathurst.

As well two mountains of *Peru* might meet,  
And mix their dross to make a bondage sweet†,

The real felicity of marriage does undoubtedly consist in an union of minds, and a sympathy of a mutual esteem and friendship for each other in the highest degree possible. But in that alliance, where interest and fortune only is considered, those refined and tender sentiments are neither felt nor known. And what are they exchanged for? Why, to make a glare in the eyes of the little and great vulgar; to be hurried through scenes of ridiculous and treacherous ceremony; to raise envy in the weak and silly part of the world, pity and contempt in the wise and judicious.

And what are the consequences to the parties themselves? Why, at best, a cold, flat, and insipid intercourse; void of the exquisite relish of a sincere esteem, and the divine pleasures of reasonable and honourable friendship.—But more frequently the iniquity of their interested views, in one or both, appears undisguised, is succeeded by contempt and disdain, and throws such a fire of contention and uneasiness between them, as gives too just a cause for that direful simile, a hell upon earth.

If the happiness of a married life does, as it most certainly must, arise from an unfeigned esteem

† Watts (*a memoria.*)

steem and sincere friendship for each other; how is it possible for such godlike effects to flow from such diabolical causes, as avaricious, mercenary, and selfish views? Do such dispositions, and can such dirty souls ever feel the pure and delicate flame of a sincere love? of that mysterious affection which swells the heart, and overflows in gentle streams of an anxious fondness. Can interested designs, can those slaves to dross, be animated with the spirit of a generous, an elevated, and inflexible friendship? It is inconsistent, and repugnant to reason and nature. Gold is their idol; it is that they wed.

To conclude, It is a truth of the plainest demonstration, that slaves to fortune, or the gratification of their own selfish passions, who centre their views in life within themselves, independent on the feelings of others, are incapable of sincere and steady friendship; nor can their hearts glow with the warm benevolence of a tender affection.

Does it not then very evidently appear, that marriages which are made on the mere motives of interest, will naturally turn out insipid, unhappy, and fatal situations?

If there can be found any instances to the contrary, they must be owing to a happy chance. Those who in so important an engagement will trust to a *fortuna* for their happiness, are not worth reasoning with. It is true we cannot arrive to certainty in human contingencies, but when reason, and the greatest degree

*x a stroke of fortune*

of

of probability, are against us, it is madness, it is egregious folly, to act in contradiction to them.

It must not be inferred from the foregoing, that prudence and discretion, with regard to fortune, are to be banished from our consideration. That would be an extreme, on the other hand, equally or more subversive of our happiness.

To talk of a competence, is, in effect, saying nothing at all: what may be so to one man, is not so to another. But this is certain, the nearer we bring our desires of living, and our relishes of pleasure, to the necessities of our nature, the more easy and certain will our happiness be: And undoubtedly splendor and magnificence are more imaginary, than real and necessary ingredients to human felicity.

How much, or how little a fortune will content us, depends chiefly on our own way of thinking. Be this as it will, it should seem very proper before all marriages, for both parties to know truly and fairly what they have to expect on this head; and seriously to consider with themselves, whether it will be sufficient so far to answer their desires, as to prevent future murmurings and anxieties, and prudently allow them to enjoy life as they intend. All deceit herein should be carefully avoided; we may otherwise impose on ourselves, and ruin all our future felicity.

SECT.

## S E C T. II.

*Unhappy marriages are often occasioned from the headstrong motives of ungoverned passion.*

**T**HE cool and considerate views of interest have taken so deep a root even in very young minds, that those feverish marriages are not very common; and we are, I think, now-a-days, more liable to them in our dotage than our bloom.

An amorous complexion, a lively imagination, and a generous temper, are so apt to be charmed with an agreeable person; the insinuating accomplishments of music and dancing, *une bonne grace* and a *gaiété de cœur*; that it is instantly transported, sighs, languishes, dies for possession. In this distempered condition, and amorous fit of madness his sanguine and heated imagination paints her out to him, in all the romantic lights of an Arcadian princess, an angel form, and a heavenly mind, the pride of nature, and the joy of man, a source of immortal pleasures, raptures that will never satiate, bliss uninterrupted, and transports too big for expression.

—Bleated with all these nonsensical ideas or chimeras, worked up to a raging fit of enthusiasm, he falls down and worships this idol of his own intoxicated brain, runs to her, talks fustian  
and

and tragedy by wholesale. Miss blushes, looks down, admires his eloquence, pities the dying swain, catches the infection, and consents, if papa and mama will give theirs.

The old people strike the bargain; the young ones are mad and light headed with those ravishing scenes their warm constitutions and distempered fancies present to their view.

Well, they are married, and have taken their fill of love. The young spark's rant is over; he finds his imaginary goodness mere flesh and blood, with the addition of a vain, affected, silly girl; and when his theatrical dress is off, she finds he was a lying, hot-brained coxcomb.

Thus come to their senses, and the mask thrown off, they look at one another like utter strangers, and persons just come out of a trance. He finds by experience he fell in love with his own [no] ideas, and she with her own vanity. Thus plucked from the soaring heights of their warm and irregular passions, they are vexed at, and ashamed of themselves first, and heartily hate each other afterwards. From hence arises reproaches, contradictions, &c. Thus all their fantastic bliss ends in shame and repentance.

In serious truth, how can it be otherwise?

Passions are extremely transient and unsteady; and love, with no other support, will ever be short-lived and fleeting. It is a fire that is soon extinguished; and where there is no solid esteem and well-cemented friendship to blow it up,  
it.

it rarely lights again, but from some accidental impulses, by no means to be depended on; which a contrariety of tempers, the fatalities of sickness, or the frowns of fortune, may for ever prevent, as age most certainly will.

Besides, in marriages of this kind, there is neither time nor coolness sufficient for fixing an esteem and friendship; and therefore the very foundation for its lasting happiness are wanting. May they follow, do you think? Alas! how uncertain is that! and so many probabilities on the contrary side, that none surely but the most daring and inconsiderate people would run the risk.

What has been observed, seems to point out, that a blind, a sudden and intoxicating passion, has a natural tendency, under its own direction, to occasion unhappy marriages, and produce scenes of grief and repentance.

Let us, on the contrary, proceed with deliberation and circumspection. Let reason and thought be summoned before we engage in the courtship of a lady; endeavour as much as possible to stifle all those passionate and amorous emotions that would cloud and bribe our judgments. Let us seriously reflect, that engagements of this kind are of the greatest moment to our future happiness in life; that courtship brings on marriage, and that makes all the peace and welfare of our lives dependent on the behaviour and dispositions of another: a matter of the utmost

utmost consequence, and of which we cannot well think too long or too much. Let not therefore our eyes or passions prevail with us, to barter away all that is truly valuable in our existence for their gratification.

Some women have infinite art, being early bred to disguise and dissemble; yet, by a skilful attention, calmness, and impartiality, we may form a judgment of their characters in the main: Which we should endeavour to do, and compare them fairly with our own; see how they will correspond; be rationally convinced of a similitude in our ways of thinking, a harmony in our minds and tempers, before we venture to change the name of mistress into that of wife.

Thus let us deliberate; thus let us proceed, and thus arm ourselves with reason and reflection in this great affair; lest, by too much warmth and precipitancy, we draw those miseries on ourselves, which repentance will neither assuage nor remove.

Having now drove the mercenary herd to their native mines, and made evident their unsuitness for breathing the pure and generous air of matrimonial felicity; lest the inamoratoes to float in their fool's paradise with novels and romances; let us endeavour to fix ourselves on the true basis of conjugal happiness, and see if we can hit upon the path wherein an agreeable companion, a steady friend, and a good wife, may be found.

And this we must enter upon by a prudent  
and

and judicious courtship, which, as it was before observed, is laying the foundation of a happy marriage.

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### S E C T. III.

*In our addresſes, let our conduct be ſincere, our tempers undisguiſed; let us uſe no artifi- ces to cover or conceal our natural frailties and imperfections, but be outwardly what we really are within, and appear ſuch as we deſign ſteadfaſtly to continue.*

**I**N the gay time of courtſhip, it ſeems to be a general practice with both ſexes, to conceal all perſonal defects by every artifice of dreſs, &c.

This is not ſo politic, and may be attended with future conſequences very prejudicial. By ſo intimate an union as that of marriage, all bodily defects will ſoon be diſcovered; and as hypocriſy, in the minuteſt matters amongſt friends, is extremely odious, thoſe defects will carry a ſting and guilt with them, to which perhaps we may be never reconciled: whereas, had no art been uſed for their concealment, they might have cauſed little or no concern.

Nothing

Nothing to a generous mind is more ungrateful, than any sort of imposition from a friend.

Love and friendship are of so nice and delicate a texture, that dissingenuity in the smallest matters should be avoided.

These remarks may appear but of little importance to people of a coarse and unpolished taste; but I am persuaded they will have their weight with those of a contrary turn.

For my own part, I would, if any thing, be rather less careful and exact in my personal appearance before than after marriage; because the difficulty of raising an affection is not so great as that of preserving it; as every little personal embellishment may be serviceable in the former case, so it undoubtedly will in the latter.—But the care of our persons will come under a more particular observation in my second letter; and though it is seldom neglected before, yet it is often so notoriously after marriage, that I believe many unhappy ones are caused by it.

However it be as to the spruceness and decoration of our persons, I must affirm it a most dangerous folly, and imposition highly culpable, to mask our tempers, and appear what we really are not; to exhibit a forged draught of our minds and dispositions, in order to win the affections.

I am really at a loss to judge, whether the absurdity or iniquity of such a scheme be the greatest.

Is this courtship? Is this laying a foundation for our future happiness? Monstrous! but this is sometimes too often the case with both sexes. It is really amazing how people can be so preposterously wicked, in a correspondence of the most sacred and tender kind, in the consequences of which all the future happiness of their lives may depend. How stupid thus to study our own ruin, by the infamous deception of one we chuse for the partner of our joys and our cares, the companion of our days and our nights! How shocking to set out with fraud, and proceed with deceit, in such solemn engagements! How shallow is the cunning of such inconsiderate minds! Must not all the pleasures of marriage be unanimous and inseparable? Do they not flow from real and unaffected loveliness? Can we think the cheat will lie long concealed in a society so intimate? When time and experience unmasks our assumed appearances, show us in our native colours, and exposes that really we have so industriously laboured to cover; can we expect love and esteem from any one whom we have so shamefully over-reached and insnared? Surely no. On the contrary, we shall entail on ourselves certain indignation, and lasting contempt.

We have raised and supported an affection by false appearances; when those are seen through, as most certainly they will be, what title have we to love or friendship? None;  
C and

and consequently no prospect of social happiness.

Let us, my friend, on the contrary, observe a religious sincerity, appear in our native characters, undisguised and unaffected. If under those we gain esteem and friendship, our prospects of maintaining them are as secure as our own minds and dispositions may be lasting.——

Let us be outwardly what we really are within, and appear in such a character as we steadfastly design to continue. Hereby we shall lay a strong foundation for our future happiness in marriage.

#### S E C T. IV.

*Let our manner of conversing with a mistress be void of fulsome flattery, and the ridiculous bombast of novels and romances.*

**I**T was an objection, you may remember, made against matrimony, That the education of young ladies gave such a trifling turn to their tempers, and manner of thinking, as rendered them unfit for the rational pleasures of society and conversation.

Allowing this to be true, and in general but so true it really is, how prejudicial and fatal must

must flattery be to such? And how completely must that foppish rant called *Gallantry* poison their understandings, and tend to destroy the possibility of inspiring them with sentiments of reason and good sense?

By such a proceeding, a man naturally forms a young creature for a vain and insipid companion; and if, by that means, he finds matrimony to be an irksome and disagreeable scene, what wonder? and where does the blame lie?

Nothing more naturally carries us beyond ourselves, and puffs us up with an over-rating opinion of our own merit, swells every appearance of desert, so strongly intrrenches our frailties and imperfections, that reason and reflection are too much enervated to dislodge them; nothing more effectually spoils our tempers, and corrupts our judgments, than *Flattery*. It renders us positive in our ignorance, and impatient of contradiction.

Then that hodge-podge of nonsense, which many call *making love*, is using a woman to such intemperate and frothy sallies of fancy, such romantic and unmeaning impressions, that sober thought and plain good sense, are foreign to her taste; an entertainment, to which being not used, she has no *gout* or relish.

What an agreeable and pretty sort of a companion, what a comfortable wife, do we hereby contrive for ourselves! and how ingeniously do we thus labour to make her a positive and empty, a conceited and fantastical simpleron! Thus

moddled, we soon come to despise her, and curse our marriage.

But some say, this is the most certain and expeditious way to gain the affections of a young lady; and that a man would make but a dull and heavy figure in their eyes without it, and find his attacks very unsuccessful.

This may be true with some: and it is no less a mark of merit, than a point of great good fortune, to meet with insensibility from them.

But it is far from being so with all. There are young ladies, and many, with whom I am persuaded a man would find himself more acceptable and successful by a contrary method. And to such only should every man apply himself, for the valuable and lasting felicities of a conjugal life.

If we allow a man may make a more speedy conquest by fustian and flattery; yet whoever, methinks, reflects on the consequences, should be convinced, that it must be fatal to the future repose and tranquillity of his life.—Let coxcombs boast of such triumphs, but men of sense will ever despise and shun them.

## S E C T. V.

*Let us, my friend, on the contrary, use her we design for a wife and companion to the conversations of sober reason and good sense, endeavour, by every probable method, to inspire her with the sentiments of a rational esteem, a generous and stedfast friendship for us.*

**H**EREBY we have great probability, and well grounded expectations, of securing to ourselves an agreeable and entertaining companion.

By seasonably introducing into conversation useful subjects on human life and characters, by making solid and practical reflections thereon, and engaging the attention by a polite, an easy, lively manner; we shall correct and strengthen the judgment, enlarge the faculties of the mind, and raise the soul to a free and generous way of thinking; drive out and extirpate that childish, that little narrow spirited way of thinking, that mean and injudicious distrust, those low and pitiful artifices, and that lurking sort of cunning, which is too much the characteristic of many women, is the detestation of every great mind, and the abhorrence of all ingenuous spirits.

There is no friendship or confidence to be had with such dirty, tricking, low minds. They are an utter privation to all social happiness; and when carried into a married life, are insuperable obstacles to its welfare.

Many proper opportunities may likewise be found for recommending the perusal of elegant and improving books; which, by good choice, and a judicious taste, will have a very beneficial effect on the mind and understanding.

But in all this, great delicacy and a good judgment is very essential; to distinguish nicely, and to manage with discretion, are highly, necessary. We should be careful to cover our good intentions with so engaging an artifice, as by no means to shock the passions; render every thing as a matter rather of choice and taste than prescriptions.

You will not, I am persuaded, so greatly misapprehended my meaning under these reflects, as to imagine I am pleading up for what is commonly understood by a learned and bookish character in a young lady; such a one as Mr. Pope points out, a

Wife fool! with pleasures too refin'd to please;  
With too much thinking to have common  
thought.

I am far from designing any such ridiculous extremes. Nothing in nature is, I think, more  
odious.

odious and contemptible than a female pedant, a formal, a conceited, and affected wit; whose brain is loaded with a heap of indigested stuff, and is eternally throwing up her confused nonsense, in hard words ill pronounced, jumped quotations misapplied, and a jargon of common-places, in order to let you know she is a woman of reading; whereby she convinces you she has taken a great deal of pains to render herself a fool of the first class, and of the most irreclaimable kind.

The barking of a lap-dog is not more grating to the ear, than the gibberish of their impertinent clacks; and the chatter of a parrot infinitely more entertaining. In short, such women are the mountebanks of their own, the dread and contempt of our sex.

But these jingling pretenders to wit and sense exclude us from the delightful harmony, the amiable conversation of a modest and unaffected fair-one, in whom a good understanding is joined with a good mind?

How engaging are the graces of such a character? How insinuating are its charms! How imperceptibly does it win on the mind! What a flow of tender sentiments it diffuses through the heart; calms each rougher passion; and swells the breast with those exquisite emotions that rise above all description!

Thus to imitate, and, if possible, to equal this character, it is that I would have conversation and books tend. And I cannot but think, if thus adapted

adapted and directed, they would have a great efficacy towards it.

How great a prospect, and what reasonable hopes of happiness there must be with such a companion, requires surely no arguments to prove.

But the truth is, we are either actuated by other motives than a regard to, and desire of social happiness; or we are hurried through courtship by an intemperate and unthinking warmth: Hereby our conversation is rendered either designing or ridiculous.

Nor is it less necessary to inspire our mistress with the sentiments of a rational esteem, of a steadfast and generous friendship.

It has been already observed, that love, considered merely as a passion, will naturally have but a short duration; like all other passions it is changeable, transient, and accidental. But friendship and esteem are derived from principles of reason and thought; and, when once truly fixed in the mind, are lasting securities of an attachment to our persons and fortunes; participate with, and refine all our joys; sympathize with, and blunt the edge of every adverse occurrence.—In vain should I endeavour to make an eulogium on true friendship; in any measure equal to its sublime and exalted value. There is no good in life comparable to it; neither are any, or all of its other enjoyments, worth desiring without it. It is the crown to all our felicities; the glory, and, I think, the perfection of  
our

our natures. Life is a wilderness without a friend, and all its gilded scenes but barren and tasteless.

Here have I copious subject, to reflect on the many false friendships there are in the world. —How few real and sincere ones! —How much talking of, how little meant, and less understood! No generous and disinterested feelings of mind (the essence of friendship) can possibly display themselves, whilst mercenary views and selfish designs are the principles of action. —But this is a digression.

However it be in common life, there cannot certainly be any steady or lasting happiness in a married one, where a mutual esteem and friendship of the strongest and noblest kind does not subsist. Let it therefore be the sacred business of our courtship, to cultivate one, and on no account engage ourselves in wedlock without it.

I know of no method more like to promote and secure it, than by being prepossessed with it ourselves.

There is a sort of attractive force in similar minds, as there is in matter.

Great minds by instinct to each other turn,  
Demand alliance, and in friendship burn.

Mr. Addison's Campaign.

It is a common saying, That *love begets love*.  
That is not always true. But where there is any  
similitude

similitude of minds, *Sentiments of friendship will beget friendship.*

Let us then take every opportunity of testifying our esteem and friendship; court the understanding, the principles of thought, and conciliate them to our own.

Hereby we shall, as it were, enter into the soul, and take possession of all its powers. This should be the ground-work of love; this will be a vital principle to that, and make our concord as lasting as our minds are unchangeable.

This subject would be often that of our conversation; and we should particularly endeavour to fix right and just notions concerning it; to inspire a certain greatness of mind, that scorns the least falsehood or treachery; which no distress can possibly shake, and which no prosperity can ever relax. We should endeavour to fire the soul (if you will allow me the expression) with a sort of heroic enthusiasm, that no decoys of pleasure, no terrors of pain, should ever be capable of extinguishing; and rather to dare martyrdom than apostasy.

Thus should we fortify the principles of friendship in her we chuse for a wife, and by every possible method in our power fix the root deep in her soul. For unless both minds burn with this noble and essential flame, our happiness in marriage will have but a weak basis, and very slender tie; every little flurry of humour, every little blast of adversity, will go near to

to overfet the bark of our felicity ; we fhall at beft tofs about without a rudder, and without a compafs.

But a fixed principle of friendship will fteady and fecure us, and we fhall glide over the waves of life with ferenity and confidence: prepare for rocks and quick fands, with unfhaken courage, and an equal mind:—thus chearful, happy, and refigned, ftcer a virtuous and invariable courfe of affection, till the port of morality puts an end to our voyage, having already anticipated that heaven in each other's love and friendship, which we then go more fully to poffefs.

Thus, Sir, I have given you my sentiments in the firft place, on the motives of intereft and of paffion ; which when they become the leading and prevailing ones in our matrimonial fchemes, whatever other ends we may gain by them, appear to me (confidered as the ruling principles of action) fo unlikely to produce the real felicity of that union, as rather to be fubverfive of, and deftructive to every focial pleafure, and the effential foundations of conjugal tranquillity.

I have, in the next place, attempted to lay before you fuch a general plan for our conduct in courtfhip, as will, I apprehend, if judiciously and honeftly purfued, fix fo reasonable and probable a profpect of happinefs in marriage, as to render that fcene of life by no means unworthy the approbation and choice of a wife and thinking man.

N. r,

Nor, on examination, do I perceive any thing in my scheme too refined, or any ways impracticable, to a man that unites in himself a good head with a good heart; a character under which an improving and grateful experience have testified you to my acquaintance and friendship.

Vicious minds and coarse understandings might, perhaps, laugh at these things as chimerical, and too fine spun for practice. Whatever your opinion may be, I rest assured, that neither goodness of judgment nor delicacy of taste will be wanting to detect it.

You will consider it as the private testimony of one friend to the request of another. The privacy and indulgence, therefore, of a friendly correspondence, will secure me from any of those severe or ill-natured criticisms, to which public writers are always exposed. My vanity does as little prompt me to seek fame in that way, as my capacity unfits me for it.

Be this declaration sufficient.

I shall only add, that in my present way of thinking, whenever I am inclined to pay my courtship to any lady, it will be very much in the way I have mentioned; I say, in some such manner.

If I am unsuccessful, I shall have the consolation to think, there was not a requisite harmony in our minds and tempers for a mutual affection; if successful, I shall willingly and joyfully

joyfully build the future happiness of my life on this basis.

*I am, &c.*

P O S T S C R I P T.

You may perhaps think me guilty of an omission in the foregoing reflections, in having said nothing with regard to the consent of parents. I shall therefore deliver you my opinion in relation thereto, as concisely as possible.

That there is a certain authority lodged in parents over their children, and, in consequence thereof, a certain obedience due from children to their parents, are truths derived from nature, and founded in reason, and have had the concurrence of all ages, and all nations.

History gives us instances of this obedience paid to parents, in some of the most illustrious characters of antiquity; and even in respect of marriage, as you may remember in the life of Cyrus the Great.

We have likewise many past and living examples, where the authority of parents over their children in marriages, has been most tyrannically and fatally exerted.

Without entering into a train of reasoning, I may venture to take it for granted,

D

That,

That no parental authority that is repugnant to the dictates of reason and virtue, or (which is the same thing) the moral happiness of our natures, is anywise binding on children.

To marry without an union of minds, a sympathy of affections, a mutual esteem and friendship for each other, is contrary to reason and virtue, the moral happiness of our natures.

It follows therefore, that no parental authority, thus to make ourselves unhappy by marriage, is anywise binding on children.

To marry with an union of minds, &c. being therefore agreeable to reason and virtue, and the moral happiness of our natures; it is evident, that parents have no authority, founded in truth or nature, to hinder their children from so doing.

Though these propositions, and the inferences drawn from them, are, I believe, just and true; yet children should undoubtedly be extremely tender in thwarting the wills of their parents; should be very careful that their passions do not blind, or their caprice mislead them; should, with great calmness and partiality, reason with themselves; appeal to their parents with great deference and humility; consult with some wise and unbiassed friends; desire their interposition; in short, do every thing in their power to convince and persuade: add nothing but a manifest  
and

and conscious violation of reason, and their real happiness, should force them to oppose or disobey the will of their parents; especially to such as have ever behaved kindly, carefully, and friendly to them. They have the greatest authority over children that one mortal can have over another.

How far it may be our interest to obey or not, is another consideration. What has been said on the article of mercenary views, may serve to determine us.

I conclude with the lines of an anonymous author.

Let no dire threats, no kind intreaties move,  
To give thy person where thou canst not love.

*I am &c.*

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# REFLECTIONS

O N

## Courtship and Marriage.

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### LETTER II.

**H**A VING laid out for ourselves a general plan of conduct in courtship, and considered it as the foundation of our happiness in marriage, it now remains for us to erect the superstructure of our felicity in that state; which we shall endeavour to do by the following method of behaviour therein.

SECT.

## S E C T. I.

*Prerogative and dominion in marriage are often matters of dispute in conversations, but more the causes of animosity and uneasiness to the parties themselves.*

**T**HE customs of different nations have carried, and the sentiments of many people do carry, these points much too high, and with a severity as unreasonable as unjustifiable.

Whatever tyrannic and arbitrary power the laws of a country may give a man over his wife, or should they do the reverse, there is no such kind of dominion derived from reason or nature.

Marriage, in my sense of it, is a certain voluntary and mutual contract between the sexes; the end or design of which is or should be, their joint happiness.

It is therefore absurd and ridiculous to suppose or conclude that either party do thereby consent or bind themselves over to an imperious or tyrannical sway.

It follows therefore, that marriage does neither by the laws of nature nor reason, give ei-

ther party a tyrannic and arbitrary power over the other; and that the exercise of such a power is contrary to the will and happiness of any rational being; and must, in consequence, render a matrimonial life uncomfortable and miserable.

To me there seems no other standard of obedience than reason and prudence. In which I am supported by the learned and judicious Mr. Woolaston; who says, "I would have them live so far upon the level, as (according to my constant lesson) to be governed both by reason. If the man's reason be the stronger, his knowledge and experience greater, (as it is commonly supposed to be,) the woman will be obliged on that score to pay a deference and submit to him †."

This certainly is to put the affair on a right footing.

Now, the foregoing observations on courtship presuppose, and indeed plainly determine, a superior degree of knowledge and understanding in the man; consequently derives to him that deferences and submission which is assigned by Mr. Woolaston.

Really nature, and the circumstances of human life, seem to design for man that superiority, and to invest him with a directing power in the more difficult and important affairs of life.

Where

† Relig. of Nat. delin. p. 159.

Where this superior capacity is not fixed in the man, and that incumbent subordination made a rule of conduct by the woman, I should greatly mistrust the happiness of their condition. It must certainly break in upon our scheme of felicity, which supposes the former, and prepares the most probable means for the latter, by fixing a friendship and esteem in the woman, for the mind and understanding of the man.

This will naturally give a veneration for his sentiments, and a persuasive force to his arguments: for where we esteem, and know we are esteemed, we are easily won, and prone to submission: more especially when we have a good opinion, and a sort of reverence for the understanding and good sense of the person who calmly and kindly reasons with us, and who, we are convinced, makes our welfare his supreme and ruling concern. This, by my scheme, the female must of course be conscious to before marriage; and will be so after, if we continue in the same road of friendly and affectionate behaviour to her; if we are tender in opposing her inclinations; if we reason with delicacy, coolness and temper, supported by a solidity and strength of judgment.

All this is no less the duty than the prudence of a married man.

If, on the contrary, he is puffed up with extravagant and ridiculous notions of his prerogative; fond of showing and exerting, on every

## REFLECTIONS *on*

ty little occasion a formal and magisterial authority, to which little minds are very subject; no wonder, then, if contention and animosity are often their matrimonial entertainment.

A man of sense and breeding will be, as it were, superior, without seeming to know it; and support his influence with so great a delicacy, that his wife shall ever seem to be his equal, make use of a thousand polite methods even to deviate her character. What an amiable and engaging scene must such a couple exhibit! How firm their union! and how harmonious their lives!

But how often, where courtship has been ill managed, and marriages worse directed, do we see the reverse of that lovely scene!

What imbroils about trifles! what rude and shocking expressions to each other! what impertinent and silly disputes about prerogatives, till they are in such a ferment, as to be ready to cuff each other! In short, for want of delicacy, judgment and temper, it is the constant struggle of their lives, to try, as the vulgar proverb has it, *who shall wear the breeches*.

To conclude, Let us, who aim at being truly happy in marriage, take the proper steps in our courtship to convince the lady, that we are best capable of directing and judging in the important concerns of life; and, after marriage, use the proper methods to ascertain that privilege.

SECT.

## S. E C T. II.

*All litigious wranglings, and capricious contentions, should be carefully avoided.*

A LITTLE observation and reflection on common scenes of matrimony, may supply us with many instances, to show how much these trivial jarrings spoil the harmony, and interrupt the felicities of it.

What fermentations and heats often arise from breaking of china, disordering a room, dinner not being ready at a precise hour, and a thousand other such impertinent bagatelles? I should also desire all the train of fretful aspirations, as *Pshaw! Pho! &c.* to be discarded; give up trifles, and not carry our disputes on them too far.—It would be endless to enumerate these insignificant fopperies of contention; my meaning may be easily conceived from the few I have mentioned.

But trifling as these things may be in themselves, it is too notorious they often occasion such feuds and feverish animosities amongst married people, as frequently give a bitter tincture to, and discompose many hours of their lives; and are sometimes of so bad a consequence as  
to,

to inflame their minds with such spleen and distaste, that irreparable breaches are thereby opened.

The reproving each other before company, and sparing as it were together, is mighty wrong, and very unpolite. It irritates themselves, and makes their company very uneasy.

These sort of matrimonial squabbles put one in mind of a little venomous insect they have in the West Indies, like a gnat, who when they bite, create a great itching, which if much scratched, raises an inflammation so malignant, that a leg has been lost by it: and sometimes mortifications ensue, that have been attended with death.

Thus it often fares with these little tumours in matrimony; if we scratch and work them up with wranglings and capriciousness, they may come to that malignancy, as to cut off many of our pleasures, and at last give a mortal wound to our felicity.

Let us therefore determine to shun these whimsical follies and guard ourselves with prudence and temper, so as not to be surpris'd or unhinged by them; follow Mr. Pope's advice on another subject.

At every trifle scorn to take offence,  
It always shows great pride, or little sense ‡.

People

‡ Essay on Criticism.

People of low education, and mean understandings, conceive not the unamiableness of these rude indiscretions. They rub on, through thick and thin, with a mechanical sort of enjoyment, insensible to those delicacies which have a material influence on persons of good breeding and superior sense.

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## S E C T. III.

*We should, on the contrary, cultivate dispositions of reciprocal condescension, and such a uniformity in our tempers, that the pleasures of one may be the pleasures of both.*

COMPLACENCY of mind, and ambition to please each other, and oblige by all the little turns of behaviour, that so frequently will occur to a polite and well disposed inclination, must have a wonderful good effect to support our affections, secure mutual esteem and friendship. Minds of any refined cast have an exquisite relish for these soothing and expressive marks of tenderness, and they cannot fail of meeting with a most grateful reception.

We should make it our mutual study to render ourselves agreeable and amiable by all the innocent

innocent arts of invention, and every laudable stratagem of conduct; remembering that wise and comprehensive remark of old Ben Johnson's, "That love comes by chance, but is kept by art." Which should be wrote with undelible characters on the memory of every married person.

The thought is very wittily expressed by the ingenious Dr. Swift, in regard to the ladies: "That they lay traps to catch men's hearts, but make no cages to keep them."

I must add another quotation from that valuable author last named, it is so very *a propos* to the subject we are on.

Let prudence with good nature strive,  
To keep the flame of love alive:  
Then come old age whene'er it will,  
Your friendship shall continue still;  
Thus a mutual, gentle fire,  
Shall never but with life expire \*.

The little oversights and sallies of frailty to which human nature is ever liable, and from which the most perfect characters are not exempt, should be passed over, and die unnoticed.

We should be ready to plead in favour of each other in such cases, and throw a veil of kindness and good humoured condescension over them.

Nor

\* Strephon and Chloe.

Nor is it of less consequence to our peace and contentment, that there should be such a uniformity in our tempers, that the pleasures of one may be the pleasures of both.

How often do we see the reverse of this create great uneasiness among married people? The husband despises and ridicules the taste of his wife; she abominates and censures his. Indeed, but too frequent, both are culpable. Be that as it will, it is a bad sign, and gives a shrewd suspicion they cannot be very happy with each other.

Amongst those who have a real esteem and friendship for one another, there will, strictly speaking, be no separation of pleasure: For though one party does not actually share in the other's pleasures; yet they will in effect do it by the force of benevolence: and be pleased, because the other is so, whether they relish the particular cause or not.

In such pleasures, as it is proper and prudent for both to share, they should, I think, endeavour to unite their tastes.

The more unexceptionably that people in a married life make the pleasures of one become the pleasures of both, the more uniform and compleat will their joint happiness be.

This alone seems to me a very full and sufficient reason for our regard to the precept laid down.

E N D O F THE FIRST SECTION.

## S E C T. IV.

*Modesty and decency in our conduct and persons, both in public and in private, should most strictly be observed.*

I DON'T know any thing in the matrimonial life more essentially necessary towards its happiness and welfare, than a punctual and invariable conformity to this important regulation of our conduct: To the neglect and counteracting whereof, I impute more unhappy marriages, than to any other fault or folly whatsoever.

A mind insensible to the sacred charms of unaffected modesty, and the elegant pleasures of decency, must surely be lost to every worthy, every noble, and every honourable sentiment; must be brutalized to the greatest degree, and have thrown off all that is truly lovely in the human character.

There is a certain purity and decorum to be preserved in our most retired pleasures. It is no extraordinary paradox, that a man may himself debauch his own wife, a woman harlotize with her own husband. — — — But this subject must be touched with great nicety; therefore

fore I shall only add, that even our most unobserved behaviour shall carry with it such a spirit of refinement, as to prevent that vulgar and libidinous degeneracy, which will infallibly blunt the edge of our joys, and in the end pall our relish.

We should likewise behave with a modest delicacy in public.

In the really well-bred part of the world, a great elegance, and polished neatness of conduct, in married people towards each other, is inviolably preserved. Nothing is a more evident mark of a rustic and coarse education, than a want of this discernment and polite carriage.

All frothy tenderesses, and amorous boilings over, are insults on, and affronts to company. What entertainment is our love, and our passions, to people who do not feel the one, nor are to gratify the other? What a preposterous regale are our dalliances to such?

We may put down these cooing doves for ill bred fools, and very much suspect their sincerity and happiness.

True love, and a well-settled affection, has none of this luscious and nauseous treacle in it. It is a fine, pure balsamic, that softens the heart, and flows with an imperceptible tide of silence and interior movements.

Let then all these doating and luxurious follies be banished from our behaviour; and in  
E 2 their

their room be substituted a decent, a genteel, and easy carriage towards each other.

Besides all this, a decency and care of our persons is to be added.

It is surprising, though but too common, to see (amongst both sexes) many, who before marriage were very assiduous in the adorning and neatness of their persons, that afterwards grow negligent and highly culpable by the reverse. Which inattention and remissness, I verily believe, is often one of the first and most effectual methods to cool the affections, and estrange the hearts of many a couple. And herein, according to the most impartial observations I have made, the ladies are most blameable.

That just remark of Ben Johnson's, and Dean Swift's witty saying, which I quoted under the former section, are very applicable here.

Many more judicious authorities I might add, to impress the great prudence and necessity of this oeconomy and cleanliness of person and dress after marriage for which the inimitable Spectators, Tatlers, and Guardians, are among others great and zealous patrons. There is an admirable letter of the very ingenious Dean Swift's, to a new-married young lady, in which this very thing is warmly recommended. The whole of it is wrote with so much judgment, good sense, and fine spirit, and so well adapted to my design, that I shall give you a copy of it at the close.

To

To a man of any delicacy, and even moderate neatness, nothing certainly is more odious and ungrateful, than a flatteringly and uncleanly woman. It is enough to quell his strongest passions, and damp every fond and tender emotion: It is vastly more so in a wife, than a stranger; for as to mere person, the keenness of inclinations is, I suppose, generally less after than before full possession: Therefore a slovenly and unfragrant one in a wife, must naturally run a great risk of weakening, if not extinguishing desire. Besides, it is an insult upon a man's taste, an affront to his senses, and bullying him to his nose.

This negligence and dirtiness of person, if we expect or desire a man to love us, at the same time is taxing him with the want of his senses, with the taste and appetite of a hog, whose joy is filth.

Let us survey the morning-dress of some women.

Down stairs they come, pulling up their ungartered dirty stockings; — slip-shod, with naked heels peeping out; — no stays, or decent conveniency, but all slip flop; — a sort of a clout thrown about their neck, without form or decency; — a tumbled, discoloured mob or night cap, half on, and half off, with the frowzy hair, hanging in sweaty ringlets, staring like Medusa with her serpents; — shrugging up her petticoats, that are sweeping the ground, and scarce tied on; — hands unwashed, teeth furred,

—and eyes crusted. ——— But I beg your pardon ; I'll go no farther with this slutish picture, which I am afraid has already turned your stomach. If the copy, and but an imperfect one it is, be so shocking to us, what think you must the original be to the poor wretch her husband, who, perhaps for some hours every day in the week, has the comfortable sight and odour of this tatterdemallion ? God help his stomach ! This is the real pourtrait of many married women, and the piteous case of many a poor soul of a husband ; unless when happily some stranger is expected : then madam takes care to appear clean ; and thereby convinces her husband, she is more anxious to please a stranger than the man who has chosen her as his companion for life.

Excuse my prolixity and warmth on this unfavoury article : I know your temper and my own corresponds with it. I am convinced, this want of decency and cleanliness is the original source of many people's unhappy marriage.

A constant care and study to preserve the economy and sweetness of dress and person, must be of great service to support love and esteem in wedlock.

I don't hereby intend or mean foppery or finery, but that neatness and cleanliness which neither is nor ought to be ashamed of seeing or being seen by any body.

A wife

A wife that is desirous of maintaining herself in the affections of a man of sense and spirit, should take as much care of the neatness of her person, as if she was to be every day a bride. And whoever neglects this conduct must blame themselves, if their husbands grow cool and indifferent; for it has a natural tendency to make a man so. It debases the character of a wife, and renders her cheap and unlovely.

Suffer me yet to detain you with some extracts from Dean Swift's poem, intitled, *Stratagem and Chloë*; whose judicious and sprightly sentiments will in some measure make you amends for the heaviness of mine. He says,

Fair Decency, celestial maid,  
Descend from heav'n to Beauty's aid.  
Though Beauty may beget desire,  
'Tis *thou* must fan the lover's fire.  
For Beauty, like supreme dominion,  
Is best supported by Opinion:  
If Decency brings no supplies,  
Opinion falls, and Beauty dies.  
Authorities both old and recent,  
Direct that woman should be decent;  
And from their spouse each blemish hide,  
More than from all the world beside.  
Unjustly all our nymphs complain,  
Their empire holds so short a reign;  
Is after marriage lost so soon,  
It hardly holds the honey moon;

For

For if they keep not what they caught,  
 It is entirely their own fault.  
 They take possession of the crown, blood,  
 And then throw all their weapons down;  
 Though, by the politician's scheme,  
 Whoe'er arrives at power supreme,  
 Those arts by which at first they gain it,  
 They still must practise to maintain it.

To conclude, Let us at all times avoid every thing that is really uncomely; and let not our familiarities run into the extremes of a vulgar rudeness, and an unpolite behaviour; be as far removed from a stiff formality, as an irregular looseness of conduct.

Thus we shall support that dignity in our own characters, and that respect for each other, as will derive to us both honour and happiness.

**S E C T.**

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S E C T. V.

*Each person should be so duly attentive to their respective provinces of management, as to conduct it with the utmost prudence and discretion in their powers.*

**M**ARRIAGE, or an union of the sexes, though it be in itself one of the smallest societies, is the original fountain from whence the greatest and most extensive government have derived their beings.

It is a monarchical one, having Reason for its legislator and prince; an authority more noble and sublime than any other state can boast of.

This maxim, which reaches all governments and societies, is not less relative to the matrimonial one; to wit, "That the good of the whole is maintained by a harmony and correspondence of its several parts to their respective ends and relations."

From this comparison many demonstrative arguments might be drawn, to illustrate and enforce what has been advanced in the first section of this letter.

That

That as Prince Reason (to carry on the similitude) must act by a sort of vicegerency or deputation; and that honour, by the rules of justice, and for the good of the whole, ought undoubtedly to fall on the most capable and experienced, which by our scheme the man will be;—all rebellion against this vicegerent, whilst he acts in the character of his Prince Reason, is extremely wrong and undutiful; has a fatal tendency to subvert the tranquillity and order of the matrimonial state.—But we will leave these politics, and come to the subject in hand.

We just now observed, that the well being of marriage, as of all other societies, arose from a harmony and correspondence of its several parts to their respective ends and relations.

This fundamental truth has been hitherto considered chiefly as it relates to the internal characters of the conjugates. We shall now apply it to those practical ones which arise from the management of interest or fortune, and what is called Housewifery.

That part of management which belongs to the preserving interest, or improving our fortune, usually falls, and very properly, on the man. And it is unquestionably incumbent on him, if he be a man of estate, and independent on any business, to regulate his equipage, his private and family expences, according to the income of his fortune: And it is certainly a point of prudence, not to live quite up to that; but to lay up a fund, to which

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which he may have recourse in any of those adverse occurrences to which the most exalted stations are liable; as also to provide for younger children, which he has, or may have. He should not confide too much in stewards or agents, but inspect his property so much at least, as to be able to judge of their conduct——He should not be indolently content with the formal delivery of accounts, but examine them, know why and wherefore he pays, and for what he is paid.

How fatal the contrary to all this has been to many gentlemen of fortune, and their families, is so unhappily attested by many tragical examples, as should, I think be prevailing arguments to inforce what has been said.

If our fortunes are thrown out in any schemes of business for improvement, our expences and manner of living should be proportionable to our fund, and prospects of success: And as the latter most commonly depend on attention and prudence, we should constantly govern ourselves by them to the best of our abilities: avoid being engaged in any such precarious schemes, as by being abortive may utterly ruin us. As the merchants say, we should not venture all on one bottom, so as that the common accidents of winds and weather may totally sink our fortune. All our engagements should be preceded by forethought and discretion. And in very important ones, it would be but just and prudent to inform  
and

and consult a wife, whose intimate concern therein does, I think, demand it. She may be capable of giving us advice that may be very serviceable: It will at least prepare her to bear with us any unfortunate consequences that may attend us; and that is a very good reason for her being informed.

To conclude, No ridiculous vanity or foolish ambition should suffer the husband or wife, in their dress, furniture or whole ways of life, to exceed their income or fortune.

Their appearance and expence should neither degenerate into fordidness, nor run into a wild extravagance.

That particular part of management, called Housewifery, belongs to the woman, and we shall comprise it under these three divisions:

- A prudent frugality,
- Neatness,
- And a harmonious economy.

She should observe, in the first place, a "prudent frugality."

By our former doctrine, a wife will have a general notion of her husband's circumstances; she should therefore, in those affairs which fall under her inspection and management, be so governed by the said circumstances, as to regulate her household expences by that just proportion which his fortune will afford.

And as on the one hand, discretion must prevent her from running into any lavish extravagances;

travagances; so, on the other, should a generous temper make her scorn any thing that is mean and pitiful. It is the happy and judicious medium between these two extremes, that constitutes a prudent frugality, and the true excellency of housewifery.

It is one of the most amiable lights a wife can show herself in to public observation. It throws a glory round her, which is not less to be revered than admired; does honour to her husband, and renders the entertainment of her guests elegant and pleasing. For as an imprudent ostentation gives pain and ridicule, so any thing meanly penurious raises indignation and contempt.

Women often want judgment to direct and souls to execute, this skilful and lovely medium of prudent frugality, and thereby are either profuse or scandalously narrow.

It is therefore a lesson highly necessary for them to learn, that all vanity and ambition of exceeding their circumstances in this part of housewifery is very ridiculous, and, with all people of good sense, creates pity for their silly extravagances, and contempt of their weak understandings;

And, on the other hand, that every thing which is niggardly and stingy, or beneath what may justly be afforded, is the mark of a little, groveling, dirty soul, and exposes us to the jests and laughter of all observers.—The next thing

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“Neatness

"Neatness and Cleanliness"

How necessary this is to the comfort and enjoyment of life, and how detestable a sluttish, nasty management must be, are things so very obvious, that little need be said to inforce it. But I must just mention one or two faults in the execution of this part of housewifery, which many women are guilty of, and that I would have avoided in our scheme.

The one is, the ill timing of cleanliness, and the carrying it to such extremes, that a man's house is made an uneasy, almost useless habitation to him. Some women have such amphibious dispositions, that one would think they chose to be half of their lives in water; there is such a clatter of pails and brushes, such inundations in every room, that a man cannot find a dry place for the sole of his foot: So that what should tend to make a man's house an agreeable and wholesome dwelling, becomes so dangerous and unpleasant, that the desire of health and peace drives him out of it. And these overflowings of neatness are often so ill-timed, that a man's business is interrupted, and his meals made uncomfortable by them. These fish-wives have generally a great fund of ill nature, or a small one of good sense.

Another fault is, that bigotry and passion for neatness, which makes a woman fretful and uneasy at every accidental or unavoidable speck of dirt, or the least disordering of the furniture. You must rub your shoes till the bottoms of your feet

feet are almost sore, before you are permitted to enter a room. Then so many nonsensical exhortations, and impertinent questions, are proposed, that one might enter a garrison town in war-time with less ado; such as, 'Pray don't meddle with "that," and "Pray don't put this out of its "place;"' that one would think there was a spell on all the furniture, or a man was going to run away with part of it.

These are all idle and childish extremes. A prudent housewife should so time her neatness and cleanliness, that it may be as little inconvenient and troublesome to a man as possible, and support it with a graceful ease, and a good natured sort of indifference. The contrary has more of the servant-maid than the well-bred woman in it, and generally accompanies a low and mean education.

The third thing in the character of a good housewife, is, "a harmonious oeconomy."

By which is meant, the maintaining order, peace and tranquillity in her house; avoiding all noisy and turbulent scolding, for which many pretending housewives are greatly blameable, making their husband's, their own and their servants lives, uneasy.

Many ladies are apt to mistake this bustling and vociferous turn for good management. It is a great mistake, and rather shows a want of skill and temper.

Where the mistress of a family understands her business, carries her authority with resolution, and at the same time with good nature and humanity, servants will naturally be obedient and diligent.

But where ignorance is joined with a tyrannic and insolent temper, there are generally blunders and remissness in servants, hatred of their mistress, a constant din and contention between them. A man had better live in a paper-mill, or a fish-woman's stall, than in such a house.

These scenes are mighty unpleasant, very shocking, and highly prejudicial to the tranquillity of a married life; are sure signs of a brutal temper, and a very vulgar education.

Whereas a woman of judgment, an even mind, and a polite taste, will be obeyed and beloved by her servants: All things will go on smooth and quiet; her government will be mild, calm, and harmonious; her house the habitation of peace, joy, and contentment.

It is a truth, I believe, with very few exceptions, That a good mistress makes good servants.

People of that class are not without gratitude and a sense of merit.

Where women are ever complaining of their servants, it carries a strong suspicion of their own capacities and temper.

When

When a mistress of a house is giving order to servants, or talking to them, it is often done in such an imperious bawling manner, that she is heard from every corner. This is very unpolite; and shows a little mind so swelled with power, that it is unable to support it with decency and temper.

These cattle are such domestic evils, that one had better live in a Dutch dram-cellar, than with their horrid clangor.

On the whole, a mistress of a family should carry on her administration in a mild and pacific manner; and if she has any disputes with her servants, conceal them from the ears of a husband and company, as much as possible; have every thing come quietly and in order.

If servants wont be thus governed, discard them at once, and not suffer her own and her husband's peace to be destroyed by their incorrigibleness.

This will make home comfortable and agreeable; whereas the want of this harmonious œconomy sours the temper of a woman, drives a man out of his own house, makes home his aversion, and destroys that serenity which is so very essential to the felicity of all society.

And now let us stop and survey a wife thus wisely and discreetly filling her sphere of action.

What veneration! what praise! what love and esteem, can sufficiently equal her merit!

The character of a wife can scarcely shine in a more exalted point of light, nor do a more public honour to herself and husband. Whoever possesses such a one, joy will sparkle in his eye, pleasure fill his breast.

Can the flashy and superficial glare of dress and equipage give a title to such solid excellence and substantial worth? Positively not. The twinkling lustre of a crystal may as well equal the august splendor of a royal diamond.

On the whole, each party thus supporting their respective administration with prudence and discretion, will fix a crown of triumph on their union, be a lasting cement to their tranquillity and happiness.

And now, my friend, your task of patience is drawing to a conclusion.

Conformable to your request, I have thrown before you my private sentiment on the subject of that afternoon's debate, which you say threw you into a sort of scepticism.

—Whether my rough thoughts may in any ways tend to determine your opinion, I know not. If they give you any amusement, to atone for the trouble of reading them, I shall be well pleased.——But if neither one nor the other, you must blame your influence over me for their impertinence.

For

For my own part, I confess to think it possible for a man of sense, of honour and virtue, to find a woman in whose society he may lay as probable a foundation for the enjoyment and happiness of his life by marriage, and to superstruct as reasonable prospect of continuing his felicity in that union, as any other scheme of life can lay claim to.

It is a truth as universally experienced as owned, That no state of life is exempt from the alternatives of pleasure and pain, the bitter and sweet; and that a perfection of happiness is not the lot of humanity.

If this be the case with human life in general, and its proper character *marriage* is not less worth your choice, because it may have, or has inconveniencies and alloys.

If those inconveniencies and alloys are necessarily greater (without a proportionable superiority of pleasures) in a conjugal than a single life, the latter is undoubtedly to be preferred.—But I believe they cannot be proved necessarily so, only circumstantially.—Well, the question then is, whether these circumstantial impediments, which are, or may be alledged against the choice of a married life, cannot, by a proper conduct, in the time of courtship, and after, be removed?

It is thought they may; and the design of these papers is to propose how and by what methods.

And

And we conceive the observations made, and the methods proposed, may be effectual, and are not impracticable, to put the married state not only on an equality of probable happiness with a single one, but to give it a prospect of superior felicity.

However unskilfully this argument may have been handled by me, and of how little advantage soever my weak attempts may have been to serve it, the truth of the propositions remains in force.

*First*, That unhappy matches are often occasioned by mere mercenary views, in one or both of the parties; or by the headstrong motives of ill-conducted passion.

*Secondly*, That by a prudent and judicious proceeding in our addresses to a young lady of a good natural temper, we may lay a very good foundation for making her an agreeable companion, a steady friend, and a good wife.

And, *Thirdly*, That after marriage, by continuing in the road of prudence, and judgment, we may make the nuptial state as happy as we can promise ourselves from any other.

To conclude, Sir, whenever I am inclined for a matrimonial voyage, I shall endeavour thus to steer my course; and if I cannot gain the port by this manner of courtship and conduct, I will rest contented with my present condition.

If,

If, on the other hand, I should thereby gain the inclinations and consent of a lady, I shall endeavour to support my happiness in some such manner as I have herein intimated.

*I am, &c.*

### A LETTER

A

## L E T T E R

To a very young L A D Y on her Marriage.

BY DR. SWIFT.

M A D A M,

**T**H E hurry and impertinence of receiving and paying visits on account of your marriage being now over, you are beginning to enter into a course of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your sex is subject. I have always borne an entire friendship to your father and mother; and the person they have chosen for your husband, hath been for some years past my particular favourite. I have long wished you might come together; because I hoped, that, from the goodness of your disposition, and by following the counsel of wise friends, you might in time make yourself worthy of him. Your parents were so far in the right that they did not produce you much into the world;

world; whereby you avoided many wrong steps which others have taken, and have fewer ill impressions to be removed. But they failed, as it is generally the case, in too much neglecting to cultivate your mind; without which it is impossible to acquire or preserve the friendship of a wise man, who soon grows weary of acting the lover, and treating his wife like a mistress, but wants a reasonable companion, and a true friend, through every stage of his life. It must be therefore your business to qualify yourself for those offices, wherein I will not fail to be your director, as long as I shall think you deserve it, by letting you know how you are to act, and what you ought to avoid.

And beware of despising or neglecting my instructions; whereon will depend not only your making a good figure in the world, but your own real happiness, as well as that of the person who ought to be the dearest to you.

I must therefore desire you, in the first place, to be very slow in changing the modest behaviour of a virgin. It is usually in young wives, before they have been many weeks married, to assume a bold forward look, and manner of talking; as if they intended to signify in all companies, that they were no longer girls; and consequently that their whole demeanour before they got a husband, was all but a countenance and constraint upon their nature; whereas I suppose, if the votes of wise men were gathered, a very great majority would

would be in favour of those ladies, who after they were entered into that state, rather chose to double their portion of modelly and reservedness.

I must likewise warn you strictly against the least degree of fondness to your husband before any witness whatsoever, even before your nearest relations, or the very maids of your chamber. This proceeding is so exceeding odious and disgusting to all who have either good breeding or good sense, that they assign two very unamiable reasons for it: The one is gross hypocrisy, and the other had too bad a name to mention. If there is any difference to be made, your husband is the lowest person in company, either at home or abroad, and every gentleman present has a better claim to all marks of civility and distinction from you. Conceal your esteem and love in your own breast, and reserve your kind looks and language for private hours: which are so many in the four and twenty, that they will afford to employ a passion as exalted as any that was ever described in a French romance.

Upon this head, I should likewise advise you to differ in practice from those ladies who affect abundance of uneasiness while their husbands are abroad; start with every knock at the door, and ring the bell incessantly for the servants to let in their master; will not eat a bit of dinner or supper if the husband happens to stay out; and receive him at his return with such a medley of chiding and kindness, and catechising him  
where

where he has been, that a shrew from Billingsgate would be a more easy and eligible companion.

Of the same leaven are those wives, who, when their husbands are gone a journey, must have a letter every post, upon pain of fits and hysterics; and a day must be fixed for their return home, without the least allowance for business, or sickness, or accidents, or weather. Upon which I can only say, that, in my observation, those ladies who are apt to make the greatest clatter on such occasions, would liberally have paid a messenger for bringing them news, that their husbands had broke their necks on the road.

You will perhaps be offended, when I advise you to abate a little of that violent passion for fine cloaths, so predominant in your sex. It is a little hard, that ours, for whose sake you wear them, are not admitted to be of your council. I may venture to assure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a suitable addition of care in the cleanliness and sweetness of their persons. For the satirical part of mankind will needs believe, that it is not impossible to be very fine and very filthy; and that the capacities of a lady are sometimes apt to fall short in cultivating cleanliness and finery together. I shall only add, upon so tender a subject, what a pleasant gentleman said concerning a silly woman of quality, That nothing could make her supportable but

cutting off her head, for his ears were offended by her tongue, and his nose by her hair and teeth.

I am wholly at a loss how to advise you in the choice of company; which, however, is a point of as great importance as any in your life. If your general acquaintance be among ladies who are your equals or superiors, provided they have nothing of what is commonly called an *ill reputation* you think you are safe; and this, in the style of the world, will pass for good company: Whereas I am afraid it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifest danger of contracting some soppery, affectation, vanity, folly, or vice. Your only safe way of conversing with them, is by a firm resolution to proceed in your practice and behaviour directly contrary to whatever they shall say or do. And this I take to be a good general rule, with very few exceptions. For instance, in the doctrines they usually deliver to young married women for managing their husbands; their several accounts of their own conduct in that particular, to recommend it to your imitation; the reflections they make upon others of their sex for acting differently; their directions how to come off with victory upon any dispute or quarrel you may have with your husband; the arts by which you may discover, and practise upon his weak side; when to work by flattery and insinuation, when to melt him with tears, and when to engage with a high hand: In these,

these, and a thousand other cases, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full opposition to them all.

I hope your husband will interpose his authority to limit you in the trade of visiting. Half a dozen fools are in all conscience as many as you should require: And it will be sufficient for you to see them twice a-year; for I think the fashion does not exact, that visits should be paid to friends.

I advise that your company at home should consist of men, rather than women. To say the truth, I never yet knew a tolerable woman to be fond of her own sex. I confess, when both are mixed and well chosen, and put their best qualities forward, there may be an intercourse of civility and good will; which, with the addition of some degree of sense, can make conversation or any amusement agreeable. But a knot of ladies, got together by themselves, is a very school of impertinence and detraction, and it is well if those be the worst.

Let your men-acquaintance be of your husband's choice, and not recommended to you by any she-companions; because they will certainly fix a coxcomb upon you and it will cost you some time and pains before you can arrive at the knowledge of distinguishing such a one from a man of sense.

Never take a favourable waiting-maid into your cabinet-council, to entertain you with his-

stories of those ladies whom she hath formerly served, of their diversions and their dresses; to insinuate how great a fortune you brought, and how little you are allowed to squander; to appeal to her from your husband, and to be determined by her judgment, because you are sure it will be always for you; to receive and discard servants by her approbation or dislike; to engage you, by her insinuations, into misunderstandings with your best friends; to represent all things in false colours, and to be the common emissary of scandal.

But the grand affair of your life will be, to gain, and preserve the friendship and esteem of your husband. You are married to a man of good education and learning, of an excellent understanding and an exact taste. It is true, and it is happy for you, that these qualities in him are adorned with great modesty, a most amiable sweetness of temper, and unusual disposition to sobriety and virtue. But neither good nature nor virtue will suffer him to esteem you against his judgment: and although he is not capable of using you ill, yet you will in time grow a thing indifferent, and perhaps contemptible, unless you can supply the loss of youth and beauty with more durable qualities. You have but a very few years to be young and handsome in the eyes of the world; and as few months to be so in the eyes of a husband, who is not a fool; for I hope you do not still dream of charms and raptures, which marriage ever did,  
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and ever will, put a sudden end to. Besides, your's was a match of prudence and common good liking, without any mixture of that ridiculous passion which has no being but in play-books and romances.

You must therefore use all endeavours to attain to some degree of those accomplishments which your husband most values in other people, and for which he most valued himself. You must improve your mind, by closely pursuing such a method of study as I shall direct or approve of. You must get a collection of history and travels, which I will recommend to you, and spend some hours every day in reading them, and making extracts from them, if your memory be weak. You must invite persons of knowledge and understanding to an acquaintance with you, by whose conversation you may learn to correct your taste and judgment; and when you can bring yourself to comprehend and relish the good sense of others, you will arrive in time to think rightly yourself, and to become a reasonable and agreeable companion. This must produce in your husband a true rational love and esteem for you, which old age will not diminish. He will have regard for your judgment and opinion in matters of the greatest weight; you will be able to entertain each other without a third person to relieve you by finding discourse. The endowments of your mind will even make your person more agreeable to him; and when you are alone, your time will not lie heavy upon

your hands for want of some trifling amusement.

As little respect as I have for the generality of your sex, it hath sometimes moved me with pity, to see the lady of the house forced to withdraw immediately after dinner; and this in families where there is not much drinking; as if it were an established maxim, That women are incapable of all conversation. In a room where both sexes meet, if the men are discoursing upon any general subject, the ladies never think it their business to partake in what passes, but in a separate club entertain each other with the price and choice of lace and silk, and what dresses they liked or disapproved at the church or the play-house. And when you are among yourselves, how naturally, after the first compliments, do you apply your hands to each others lappets, and ruffles, and mantrinas! as if the whole business of your lives, and public concern of the world, depend upon the cut or colour of your dresses. A divine says, that some people take more pains to be damned, than it would cost them to be saved; so your sex employs more thought, memory, and application, to be fools, than would serve to make them wise and useful. When I reflect on this, I cannot conceive you to be human creatures, but a sort of species hardly a degree above a monkey; who has more diverting tricks than any of you, is an animal less mischievous and expensive, might in time be a tolerable

tolerable critic in velvet and brocade, and, for ought I know, would equally become them.

I would have you look upon finery as a necessary folly, as all great ladies did whom I have ever known. I do not desire you to be out of the fashion, but to be the last and least in it. I expect that your dress shall be one degree lower than your fortune can afford; and in your own heart I would wish you to be an utter contemner of all distinctions which a finer petticoat can give you; because it will neither make you richer, handsomer, younger, better natured, more virtuous, or wise, than if it hung upon a peg.

If you are in company with men of learning, though they happen to discourse of arts and sciences out of your compass, yet you will gather more advantage by listening to them, than from all the nonsense and frippery of your own sex: But if they be men of breeding as well as learning, they will seldom engage in any conversation where you ought not to be a hearer, and in time have your part. If they talk of the manners and customs of the several kingdoms of Europe, of travels into remoter nations, of the state of their own country, or of the great men and actions of Greece and Rome; if they give their judgment upon English and French writers, either in verse or prose, or of the nature and limits of virtue and vice; it is a shame for an English lady not to relish such discourses,

courses, and not to improve by them, and endeavour by reading and information, to have her share in those entertainments, rather than turn aside, as it is the usual custom, and consult with the woman who sits next her about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thousand should be brought to read or understand her own natural tongue, or be judge of the easiest books that are written in it; as any one may find, who can have the patience to hear them, when they are disposed to mangle a play or a novel, where the least word out of the common road is sure to disconcert them. It is no wonder, when they are not so much as taught to spell in their childhood, nor can ever attain to it in their whole lives. I advise you therefore to read aloud, more or less, every day, to your husband, if he will permit you, or to any other friend (but not a female one) who is able to set you right. And as for spelling, you may compass it in time, by making collections from the books you read.

I know very well, that those who are commonly called *learned women*, have lost all manner of credit, by their impertinent talkativeness, and conceit of themselves. But there is an easy remedy for this, if you once consider, that, after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a school boy. The reading I would advise you to is only for improvement of your  
own

own good sense; which will never fail of being mended by discretion. It is a wrong method, and ill choice of books, that make those learned ladies just so much worse for what they have read. And therefore it shall be my care to direct you better; a task for which I take myself to be not ill qualified; because I have spent more time, and have had more opportunities than many others, to observe and discover from what sources the various follies of women are derived.

Pray observe how insignificant things are the common race of ladies, when they have passed their youth and beauty; how contemptible they appear to the men, and yet more contemptible to the younger part of their own sex; and have no relief but in passing their afternoons in visits, where they are never acceptable; and their evenings at cards among each other; while the former part of the day is spent in spleen and envy, or in vain endeavours to repair by art and dress the ruins of time. Whereas I have known ladies at sixty, to whom all the polite part of the court and town paid their addresses, without any farther view than that of enjoying the pleasure of their conversation.

I am ignorant of any one quality that is amiable in a man, which is not equally so in a woman: I do not except even modesty, and gentleness of nature. Nor do I know one vice or folly which is not equally detestable in both. There is indeed one infirmity which  
seems

seems to be generally allowed you, I mean that of *cowardice*. Yet there should seem to be something very capricious, that when women profess their admiration for a colonel or a captain on account of his valour, they should fancy it a very graceful becoming quality in themselves to be afraid of their own shadows; to scream in a barge when the weather is calmest, or in a coach at the rings; to run from a cow at a hundred yards distance; to fall into fits at the sight of a spider, an earwig, or a frog; At least, if cowardice be a sign of cruelty, (as it is generally granted), I can hardly think it an accomplishment so desirable, as to be thought worth improving by affectation.

And as the same virtues equally become both sexes, so there is no quality whereby women endeavour to distinguish themselves from men, for which they are not just so much the worse, except that only of reservedness; which, however, as you generally manage it, is nothing else but affectation or hypocrisy. For as you cannot too much discountenance those of our sex who presume to take unbecoming liberty before you ought to be wholly unconstrained in the company of deserving men, when you have had sufficient experience of their discretion.

There is never wanting in this town a tribe of bold, swaggering, rattling ladies, whose talents pass among coxcombs for wit and humour. Their excellency lies in rude choking expressions, and what they call *running a man down*.

If

If any gentleman in their company happens to have any blemish in his birth or person, if any misfortune hath befallen his family or himself, for which he is ashamed, they will be sure to give him broad hints of it, without any provocation. I would recommend you to the acquaintance of a common prostitute, rather than to that of such termagants as these. I have often thought, that no man is obliged to suppose such creatures to be women; but to treat them like insolent rascals disguised in female habits, who ought to be stripped, and kicked down stairs.

I will add one thing, although it be a little out of place; which is, to desire, that you will learn to value and esteem your husband for those good qualities which he really possesseth, and not to fancy others in him which he certainly hath not. For although this latter is generally understood to be a mark of love, yet it is indeed nothing but affectation of ill judgment. It is true, he wants so very few accomplishments, that you are in no great danger of erring on this side; but my caution is occasioned by a lady of your acquaintance, married to very valuable person, whom yet she is so unfortunate as to be always commending for those perfections to which he can least pretend.

I can give you no advice upon the article of *expence*; only I think you ought to be well informed how much your husband's revenue amounts

mounts to; and be so good a computer as to keep within it, in that part of the management which falls to your share; and not to put yourself in the number of those politic ladies, who think they gain a great point, when they have teased their husbands to buy them a new equipage, a laced head, or a fine petticoat, without once considering what long scores remain unpaid to the butcher.

I desire you will keep this letter in your cabinet, and often examine impartially your whole conduct by it. And so God bless you, and make you a fair example to your sex, and a perpetual comfort to your husband and your parents. I am, with great truth and affection,

M A D A M,

Your most faithful friend,

and humble servant.

APPENDIX

# A P P E N D I X

T O

Reflections on Courtship and Marriage.

FROM THE  
S P E C T A T O R.

VOLUME III.

No. 170. Friday, September 14. 1711.

*In amore hæc omnia insunt vitia : injuria,*

*Suspiciones, inimicitia, inducia,*

*Bellum, pax rursum — Ter. Eun. Act 1. Sc. 1.*

*All these inconveniencies are incident to love; reproaches, jealousies, quarrels, reconcilements, war, and then peace.*

**U**PON looking over the letters of my female correspondents, I find several from women complaining of jealous husbands, and at the same time protesting their own innocence; and desiring my advice on this occasion. I shall therefore take this subject into my consideration; and the more willingly, because I find the Marquis of Halifax, who in his *Advice to a Daughter*, has instructed a wife how to behave herself towards a false, an intemperate, a choleric, a sullen, a covetous, or a silly husband, has not spoken one word of a jealous husband.

“ Jealousy is that pain which a man feels from  
“ apprehension that he is not equally beloved by  
“ the person whom he intirely loves.” Now be-  
cause our inward passions and inclinations can never

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make themselves visible, it is impossible for a jealous man to be thoroughly cured of his suspicions. His thought hang at best in a state of doubtfulness and uncertainty; and are never capable of receiving any satisfaction on the advantageous side: so that his inquiries are most successful when they discover nothing: his pleasure arises from his disappointments, and his life is spent in pursuit of a secret that destroys his happiness if he chances to find it. An ardent love is always a strong ingredient in this passion; for the same affection which stirs up the jealous man's desires, and gives the party beloved so beautiful a figure in his imagination, makes him believe she kindles the same passion in others, and appears as amiable to all beholders. And as jealousy thus arises from an extraordinary love, it is of so delicate a nature, that it scorns to take with any thing less than an equal return of love. Not the warmest expressions of affection, the softest and most tender hypocrisy, are able to give any satisfaction, where we are not persuaded that the affection is real, and the satisfaction mutual. For the jealous man wishes himself a kind of deity to the person he loves: he would be the only pleasure of her senses, the employment of her thoughts, and is angry at every thing she admires, or takes delight in, besides himself.

Phædria's request to his mistress, upon his leaving her for three days, is inimitably beautiful and natural.

*Cum milite isto presens, absens ut fies;*

*Dies, noctesque me ames: me desideres:*

*Me somnies: me expectes: de me cogites:*

*Me speres: me te oblectes: mecum tota sis:*

*Melus fac sis postremo animus, quando ego sum tuus."*

Ter. Eun. Act 1. Sc. 2.

"When

“When you are in company with that soldier be-  
 “have as if you were absent but continue to love  
 “me by day and by night: want me; dream of  
 “me; expect me think of me; wish for me;  
 “delight in me; be wholly with me: in short, be  
 “my very soul, as I am yours.”

The jealous man's disease is of so malignant a nature that it converts all he takes, into its own nourishment. A cool behaviour sets him on the rack, and is interpreted as an instance of aversion or indifference; a fond one raises his suspicions, and looks too like dissimulation and artifice. If the person he loves, be chearful, her thoughts must be employed on another; and if sad, she is certainly thinking on himself. In short, there is no word or gesture so insignificant, but it gives him new hints, feeds his suspicions, and furnishes him with fresh matters of discovery: so that if we consider the effects of this passion, one would think it proceeded from an inveterate hatred, rather than an excessive love; for certainly, none can meet with more disquietude and uneasiness than a suspected wife, if we except the jealous husband.

But the great unhappiness of this passion is, that it naturally tends to alienate the affection which it is so solicitous to engross; and that, for these two reasons, because it lays too great a constraint on the words and actions of the suspected person, and, at the same time, shews you have no honourable opinion of her: both of which are strong motives of aversion.

Nor is this the worst effect of jealousy; for it often draws after it a more fatal train of consequences, and makes the person you suspect, guilty of the very crimes you are so much afraid of. It is very natural for such who are treated ill and upbraided falsely, to find out an intimate friend that will hear

her complaints, condole their sufferings, and endeavour to sooth and assuage their secret resentments. Besides, jealousy puts a woman often in mind of an ill thing that she would not otherwise perhaps have thought of, and fills her imagination with such an unlucky idea, as in time grows familiar, excites desire, and loses all the shame and horror which might at first attend it. Nor is it a wonder, if she who suffers wrongfully in a man's opinion of her, and has therefore nothing to forfeit in his esteem, resolves to give him reasons for his suspicions, and to enjoy the pleasure of the crime, since she must undergo the ignominy. Such probably were the considerations that directed the wise man in his advice to husbands: "Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself." Eccles.

And here, among the torments which this passion produces, we may usually observe, that none are greater mourners than jealous men, when the person who provoked their jealousy is taken from them. Then it is that their love breaks out furiously, and throws off all the mixtures of suspicion which choked and smothered it before. The beautiful parts of the character rise uppermost in the jealous husband's memory, and upbraid him with the ill usage of so divine a creature as was once in his possession: whilst all the little imperfections that were before so uneasy to him, wear off from his remembrance, and shew themselves no more.

We may see by what has been said, that jealousy takes the deepest root in men of amorous dispositions; and of these we find three kinds who are most over run with it.

The first are those who are conscious to themselves of any infirmity, whether it be weakness, old age, deformity, ignorance, or the like. These men  
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are so well acquainted with the unamiable part of themselves, that they have not the confidence to think they are really beloved; and are so distrustful of their own merits, that all fondness towards them puts them out of countenance, and looks like a jest upon their persons. They grow suspicious on their first looking in a glass, and are stung with jealousy at the sight of a wrinkle. A handsome fellow immediately alarms them, and every thing that looks young or gay turns their thoughts upon their wives.

A second sort of men, who are most liable to this passion, are those of cunning, wary, and distrustful tempers. It is a fault very justly found in histories composed by politicians, that they leave nothing to chance or humour, but are still for deriving every action from some plot or contrivance, for drawing up a perpetual scheme of causes and events, and preserving a constant correspondence between the camp and council table. And thus it happens in the affairs of love with men of too refined a thought. They put a construction on a look, and find out a design in a smile; they give new senses and significations to words and actions; and are ever tormenting themselves with fancies of their own raising; they generally act in a disguise themselves, and therefore mistake all outward shows and appearances for hypocrisy in others; so that I believe no men see less of the truth and reality of things, than these great refiners upon incidents, who are so wonderfully subtle and over wise in their conceptions.

Now what these men fancy they know of women by reflection, your lewd and vicious men believe they have learned by experience. They have seen the poor husband so misled by tricks and artifices, and in the midst of his inquiries so lost and bewildered in a crooked intrigue, that they still suspect

an under plot in every female action; and especially where they see any resemblance in the behaviour of two persons, are apt to fancy it proceeds from the same design in both. These men therefore bear hard upon the suspected party, pursue her close through all her turnings and windings, and are too well acquainted with the chase, to be flung off by any false steps or doubles: besides, their acquaintance and conversation has lain wholly among the vicious part of womankind, and therefore it is no wonder they censure all alike, and look upon the whole sex as a species of impostors. But if, notwithstanding their private experience, they can get over these prejudices, and entertain a favourable opinion of some women; yet their own loose desires will stir up new suspicions from another side, and make them believe all men subject to the same inclinations with themselves.

Whether these or other motives are most predominant we learn from the modern histories of America, as well as from our own experience in this part of the world, that jealousy is no Northern passion, but rages most in those nations that lie nearest the influence of the sun. It is a misfortune for a woman to be born between the tropics; for there lie the hottest regions of jealousy, which as you come northward, cools all along with the climate, till you scarce meet any thing like it in the polar circle. Our own nation is very temperately situated in this respect; and if we meet with some few disordered with the violence of this passion, they are not the proper growth of our country, but are many degrees nearer the sun in their constitution than their climate.

After this frightful account of jealousy, and the persons who are most subject to it, it will be but fair to shew by what means the passion may be allayed,  
and

and those who are possessed with it set at ease. Other faults indeed are not under the wife's jurisdiction, and should, if possible, escape her observation; but jealousy calls upon her particularly for its cure, and deserves all her art and application in the attempt: Besides, she has this for her encouragement, that her endeavours will be always pleasing, and that she will still find the affection of her husband rising towards her in proportion as his doubts and suspicions vanish; for, as we have seen all along, there is so great a mixture of love in jealousy as is well worth the separating. But this shall be the subject of another paper.

FROM THE  
S P E C T A T O R.  
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*Credula res amor est* — Ovid Met. I. 7. v. 326.

*The man who loves is easy of belief.*

HAVING in my yesterday's paper, discovered the nature of jealousy, and pointed out the persons who are most subject to it, I must here apply myself to my fair correspondents, who desire to live well with a jealous husband, and to ease his mind of its unjust suspicions.

The first rule I shall propose to be observed is, *bar you never seem to dislike in another what the jealous*

jealous man is himself guilty of, or to admire any thing in which he himself does not excel. A jealous man is very quick in his applications, he knows how to find a double edge in an invective, and how to draw a satire on himself out of a panegyric on another. He does not trouble himself to consider the person, but to direct the character; and is secretly pleased or confounded, as he finds more or less of himself in it. The commendation of any thing in another stirs up his jealousy, as it shews you have a value for others besides himself; but the commendation of that, which he himself wants, inflames him more, as it shews that in some respects you prefer others before him. Jealousy is admirably described in this view, by Horace, in his ode to Lydia.

*Quum tu, Lydia, Telephi  
Cervicem roseam, et cerea Telephi  
Laudas brachia, vix meum  
Fervens difficili bile tumet jecur:  
Tunc nec mens mihi, nec color  
Certa sede manet; humor et ingenas  
Furtim labitur arguens  
Quam lentis penitus macerer ignibus.*

When Telephus his youthful charms  
His rosy neck and winding arms,  
With endless raptures you recite,  
And in that pleasing name delight;  
My heart, inflam'd by jealous heats,  
With numberless resentments beats;  
From my pale check the colour flies,  
And all the man within me dies;  
By turns my hidden grief appears  
In rising sighs and falling tears.

That

That shew too well the warm desires,  
The silent, slow, consuming fires,  
Which on my inmost vitals prey,  
And melt my very soul away.

The jealous man is not indeed angry if you dislike another; but if you find those faults which are to be found in his own character, you may discover not only your dislike of another, but of himself. In short, he is so desirous of engrossing all your love; that he is grieved at the want of any charm which he believes has power to raise it; and if he finds by your censures on others, that he is not so agreeable in your opinion as he might be, he naturally concludes you could love him better if he had other qualifications, and that by consequence your affection does not rise so high as he thinks it ought. If therefore his temper be grave or sullen, you must not be too much pleased with a jest, or transported with any thing that is gay and diverting. If his beauty be none of the best, you must be a professed admirer of prudence, or any other quality he is master of, or at least vain enough to think he is.

In the next place, you must be sure to be free and open in your conversation with him, to let in light upon your actions, to unravel all your designs, and discover every secret, however trifling or indifferent. A jealous husband has a particular aversion to winks and whispers, and if he does not see to the bottom of every thing, will be sure to go beyond it in his fears and suspicions. He will always expect to be your chief confidant, and where he finds himself kept out of a secret, will believe there is more in it than there should be. And here it is of great concern, that you preserve the character of sincerity, uniform, and of a piece: for if he once finds a  
false.

false gloss upon any single action, he quickly suspects all the rest; his working imagination immediately takes a false hint, and off with it into several remote consequences, till he has proved very ingenious in working out his own misery.

If both these methods fail, the best way will be to let him see you are much cast down and afflicted for the ill opinion he entertains of you, and the disquietudes he himself suffers for your sake. There are many who take a kind of barbarous pleasure in the jealousy of those who love them, that insult over an aking heart, and triumph in their charms, which are able to excite so much uneasiness.

*Ardeat ipsa licet, tormentis gaudet amantis.*

Juv. Sat. 6. v. 208.

Tho' equal pains her peace of mind destroy,  
A lover's torments give her spiteful joy.

But these often carry the humour so far, till their affected coldness and indifference quite kill all the fondness of a lover, and are then sure to meet in their turn with all the contempt and scorn that is due to so insolent a behaviour. On the contrary, it is very probable a melancholy dejected carriage, the usual effects of injured innocence, may soften the jealous husband into pity, makes him sensible of the wrong he does you, and work out of his mind all those fears and suspicions that make you both unhappy. At least, it will have this good effect, that he will keep his jealousy to himself, and repine in private, either because he is sensible it is a weakness, and therefore hide it from your knowledge, or because he will be apt to fear some ill ef-

fect may be the consequence of his jealousy.

fect it may produce, in cooling your love towards him, or diverting it to another.

There is still another secret that can never fail, if you can once get it believed, and which is often practised by women of greater cunning than virtue; this is to change sides with the jealous man, and to turn his own passion upon himself; to take some occasion of growing jealous of him, and to follow the example he himself hath set you. This counterfeited jealousy will bring him a great deal of pleasure, if he thinks it real; for he knows experimentally how much love goes along with this passion, and will besides feel something like the satisfaction of a revenge, in seeing you undergo all his own tortures. But this, indeed, is an artifice so difficult, and at the same time so disingenuous, that it ought never to be put in practice, but by such as have skill enough to cover the deceit, and innocence to render it excusable.

I shall conclude this essay with the story of Herod and Mariamne, as I have collected it out of Josephus; which may serve almost as an example to whatever can be said on this subject.

Mariamne had all the charms that beauty, birth, wit and youth could give a woman, and Herod all the love that such charms are able to raise in a warm and amorous disposition. In the midst of this his fondness for Mariamne, he put her brother to death, as he did her father not many years after. The barbarity of the action was represented to Mark Antony, who immediately summoned Herod into Egypt, to answer for the crime that was there laid to his charge. Herod attributed the summons to Antony's desire of Mariamne, whom therefore, before his departure, he gave into the custody of his uncle Joseph, with private orders to put her to death, if any such violence was offered to himself.

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This Joseph was much delighted with Mariamne's conversation, and endeavoured with all his art and rhetoric to set out the excess of Herod's passion for her; but when he still found her cold and incredulous, he inconsiderately told her, as a certain instance of her lord's affection, the private orders he had left behind him, which plainly shewed, according to Joseph's interpretation, that he could neither live nor die without her. This barbarous instance of a wild unreasonable passion, quite put out, for a time, those little remains of affection she still had for her lord: her thoughts were so wholly taken up with the cruelty of his orders, that she could not consider the kindness that produced them, and therefore represented him in her imagination, rather under the frightful idea of a murderer than a lover. Herod was at length acquitted and dismissed by Mark Antony, when his soul was all in flames for his Mariamne; but before their meeting, he was not a little alarmed at the report he had heard of his uncle's conversation and familiarity with her in his absence. This therefore was the first discourse he entertained her with, and in which she found it no easy matter to quiet his suspicions. But at last he appeared so well satisfied with her innocence, that from reproaches and wranglings he fell to tears and embraces. Both of them wept very tenderly at their reconciliation, and Herod poured out his whole soul to her in the warmest protestations of love and constancy; when amidst all his sighs and languishings she asked him, whether the private orders he left with his uncle Joseph were an instance of such an inflamed affection. The jealous king was immediately roused at so unexpected a question, and concluded his uncle must have been too familiar with her, before he would have discovered such a secret. In short, he puts his uncle to death, and

and very difficultly prevailed on himself to spare Mariamne.

After this he was forced on a second journey into Egypt, when he committed his lady to the care of Sohemus, with the same private orders he had before given his uncle, if any mischief befel himself. In the mean while, Mariamne so won upon Sohemus by her presents and obliging conversation, that she drew all the secret from him, with which Herod had intrusted him; so that after his return, when he flew to her with all the transports of joy and love, she received him coldly with sighs and tears, and all the marks of indifference and aversion. This reception so stirred up his indignation, that he had certainly slain her with his own hands, had not he feared he himself should have become the greater sufferer by it. It was not long after this, when he had another violent return of love upon him; Mariamne was therefore sent for to him, whom he endeavoured to soften and reconcile with all possible conjugal caresses and endearments; but she declined his embraces, and answered all his fondness with bitter invectives for the death of her father and brother. This behaviour so incensed Herod, that he very hardly refrained from striking her; when in the heat of their quarrel there came in a witness, suborned by some of Mariamne's enemies, who accused her to the king of a design to poison him. Herod was now prepared to hear any thing in her prejudice, and immediately ordered her servant to be stretched upon the rack; who in the extremity of his tortures confessed, that his mistress's aversion to the king arose from something Sohemus had told her; but as for any design of poisoning, he utterly disowned the least knowledge of it. This confession quickly proved fatal to Sohemus, who now

lay under the same suspicions and sentence that Joseph had before him on the like occasion. Nor would Herod rest here; but accused her with great vehemence of a design upon his life, and by his authority with the judges had her publicly condemned and executed. Herod soon after her death grew melancholy and dejected, retiring from the public administration of affairs into a solitary forest, and there abandoning himself to all the black considerations which naturally arise from a passion made up of love, remorse, pity, and despair. He used to rave for his Mariamne, and to call upon her in his distracted fits; and in all probability would soon have followed her, had not his thoughts been seasonably called off from so sad an object by public storms, which at that time very nearly threatened him.

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